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Newsletter

UNITED CHURCH BOARD FOR WORLD MINISTRIES
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MEDITATIONS OF A MISSIONARY

by
Blaise Levai

"Though I speak in the dialect of the people I serve and can preach with the eloquent power of a fiery evangelist; though as a surgeon I can operate with skill; though as an agriculturist I can raise acres of high-grade river rice; though as a teacher I can deliver learned lectures, but do not have love, my message is empty.

And though I have the talent of a diplomatic organizer and administrator in councils and meetings; though I have all the confidence that I need to raise large funds, but do not have love, I am good for nothing.

And though I share my possessions and give money to the poor, but do not help my brother to become a strong, independent follower of Christ, I achieve absolutely nothing.

Love, if it is genuine in the life and work of a missionary, is patient and constructive, it does not seek for position and prestige. Love is glad to see a competent national in charge, and envies not. Love seeks to train an indigenous leadership; it does not cherish inflated ideas of its own importance; it is never anxious to impress. Love tries to identify itself with people and is never puffed up.

Love that is genuine does not belittle. It does not compile statistics of another's mistakes. Love seeks to bear joy and sorrow, failure and success in helpful ways. Love is not easily provoked when there is a difference of opinion; and when unknown rumors are spread, love believes the best.

Love that is genuine is a partnership. It is better to fail with a national in charge than to succeed without him. Love is not touchy; it never hides hurt feelings. Love never barricades understanding, it rejoices in sharing the truth.

Love keeps an open mind; is willing to attempt new methods and ways of doing things. Love does not consider the past so precious that it limits new vision. Love gives courage to change old ways when necessary. Unless we are prepared to adapt and change, we shall have defenders of an old system but no new voice; we shall have preachers but no prophets. We shall keep the bush primly pruned by hired gardners, using expensive equipment, but within the bush there will be no burning fire.

Love that trusts like little children never fails. Large institutions may cease; even heavily subsidized schools and colleges that impart knowledge may close. And if wisdom gained there fails to lead students to Christ the Saviour, it would be better to entrust such education to the government; for our knowledge is always incomplete without Him who is "The Way, the Truth and the Life." Love that has no other desire but to trust, never fails.

We are in a period of change and transition. And where is the man who knows where we are going or what will happen on the mission field?

But now, here on earth, we can comprehend only in part.

When missions were yet at the stage of childhood, the methods of proclaiming Christ's Gospel were simple. Authority was in the hands of a few. But now that missions have grown for over a century into maturity, they must put away childish dependence. There must be on each of the fields abroad a new strong independent church of the Master that is self-supporting, self-administrating and self-propagating.

But whatever happens, whatever direction the winds of change may take, there is this certainty; Our Lord will not leave Himself without a witness. He is perfecting His plan in and through history, though everything now looks confused and baffling.

Be sure of this: institutions will pass away, but labor wrought by hands which have shared with those in need, and the message of the saving love of Christ, who died and rose again and lives as Lord of Life, will never, never pass away. In this life there are only three enduring qualities: faith, hope and love; these three. But the greatest of these is love."

Paraphase of I Corinthians 13
by an Indian Christian.

Published by the Department of Interpretation for communication of news within the family of the UCBWM. All correspondence should be addressed to Mrs. Milton A. Case, Department of Interpretation, United Church Board for World Ministries 475 Riverside Drive, New York, N.Y. 10027

Tarsus Floods Most of us envy the people in Tarsus for their warm and sunny weather in December, but reports this year are of floods. Heavy rains for several days evidently were held back by a new road which acted as a dam until it collapsed under the heavy weight of water. The Tarsus College campus was untouched except for the difficult deprivation for several days of electricity and the city water supply. One hundred and fifty refugees from flooded homes were housed on campus during the school vacation. The school football field was used as a helicopter landing by the government officials, including the Prime Minister, who went to inspect the damage. The Robert Tucker family lives in town and they spent the night perfectly safe on the second floor with the owner of the house only to find in the morning that several feet of water were in their quarters on the first floor and the car was covered with water above the windsheild.

Nurse Esther Spafard Reports After her First Year in Gaziantep Hospital The two-year nurse-aide training course has been discontinued by the Turkish Government and the hospital is exploring other ways to educate nurses. During the summer's affiliation with Ege University in Izmir, eight girls had an opportunity which is still unusual in Turkey - practicing what they had learned in class! It was new to give a patient nursing care and to give medicines and treatments. They learned also to treat each patient as an individual, a somewhat unusual approach for them.

This fall we affiliated with the local government school for midwives, Saglik Kolej. In the beginning we had members of the senior class for a period of a month and now we have four members of the sophomore class for consecutive periods of two weeks. These girls are interested in learning and readily accept new teaching. Making rounds daily with the doctors is a new learning experience and the girls are eagerly responding to an extra class each week given by one of the Turkish doctors and Dr. Updegraff. We hope some of the girls follow through with their desire to come back after graduation to work on the staff.

In-service training for the hospital employees is progressing. Orderlies are given extra responsibilities as their work performance indicates. Most of these have had only three to five years of formal schooling. One of the women orderlies is now working in the clinic, weighing patients, taking blood pressures, and recording laboratory reports. The nurses-aides also have periodic classes with a doctor to further their training.

Community contacts are important and we were delighted that we could provide a highly successful conference on physical therapy when Dr. and Mrs. Hodge came this fall from Beirut. The response of the doctors and nurses in the city of Gaziantep was enthusiastic; at least one session was attended by most of the doctors and nurses and students were present for all three sessions.

News from the Turkish Schools These days of rapid social changes are evidenced in our girls' schools in Turkey. In 1968 the senior clas at the American Collegiate Institute in Izmir had 58 students. Forty took examinations for further training and of these 34 are attending schools where entrance examinations were required, most of them attending the faculty of their first choice. Four girls are attending universities just opening up in Izmir by their family's choice to have them near at home; 3 are attending schools in the U.S. and Switzerland. This makes a total of 41 in further education, or 71 per cent. This is a marked contrast to ten years ago when only 35 per cent went on for further training.

At the American Academy for Girls in Uskudar 82 per cent of the 1968 graduating class of 61 members are continuing their education in Turkey and 5 per cent have gone to other countries to study. Nine per cent of the class are employed, 3 per cent are married, 1 per cent will be at home. These figures are compared with those of the 1956 class of 36 members. Then 55 per cent continued their studies, 17 per cent were married, 20 per cent were employed, and 8 per cent were at home during the year following graduation.

American Collegiate Institute's Newest Alumnae

The senior class of 1968 had 58 students. Of these, 40 took examinations for some school or another. Nineteen girls took exams for Robert College, Middle East Technical University, and the Central University Faculties. Of these girls, 34 are attending schools where entrance examinations were required; indeed most of them are choice and many had several places to choose from. Four girls are attending private universities just opening up in Izmir. Three are attending schools abroad: two in the United States, one in Switzerland. This makes a total of 41 in further education, or 71 per cent. This is in marked contrast to ten years ago when only 35 per cent went on for further training. We are pleased with the many different fields the girls have entered and proud of the fine records they are making.

Thus we are happy to say that we know of no girl who wanted to go on with her studies who has not been able to do so in terms of acceptance to some faculty. Permission from the parents to study is often harder to obtain!

And we are just as proud of the rest! Eight girls are working, including one as secretary at A.C.I., four are already married, some six are at home, preparing for their married future!

From ALMA MATER - Winter 1968

From the A.C.I. Student Reporter

Traditionally, the first fall Assembly is a Summer Work Assembly when girls report on what they have done. Mrs. Blake told us that the Assembly was started in 1954 as an effort to encourage girls to spend their summer time in a worthwhile manner. She had gotten tired of asking girls if they had had a good summer and receiving an indifferent shrug of the shoulders. At that first Assembly there were about six speakers, and two of them teachers. That represented ALL who had been engaged in service projects. She remembers Keriman Alp, '55, who had worked at the public health center at Etimesut, as the main speaker who had participated in the most daring type of summer work. Now, when girls return from the summer holidays, we circularize them as to what they did and have difficulty in choosing only eight from among the many who have done something interesting.

This summer's statistics show us the following:

Four girls helped with the Rotary Club Peace Corps Summer Playground for childre from limited income families around Izmir This was held on the A.C.I. campus.

Four girls were at the Robert College workcamp at Karamuk near Amasya. The girls got sore muscles from the heavy work and enlarged their knowledge of group cooking.

Eleven girls, with Miss Glass and Miss Haynes, went to our sister village, Payam They came away saying that the two weeks there were too short!

One teacher and one student worked at the girls' camp in Istanbul, helping teach younger children English, sports, arts and crafts.

Two girls attended French courses in Lausanne, Switzerland, where for three weeks they studied and played with students from fifty countries.

Six girls participated in the Experiment in International Living. Two of the received (sisters) from United States and four went to Southport, England and reported an exciting visit to London as well.

One girl entered the tennis championship tournament and came out third for th whole of Turkey.

Some girls worked at the Fair and in other summer jobs including a Mo-camp. Others gave English, math and science lessons. Of course, all were busy with the required summer reading lists.

These girls are now back at school again with fresh energies ready to take part in new activities at A.C.I. Most of them have already started participating in the Social Service Clubs, the Theatrical and Drama Groups, the Chorus, Current Events, Tourism, Creative Writing and Folklore Clubs. Life in school without our student activities would surely be dull!

From Nilgun Bayraktar, reporter, and Gul Akdogan, student council president

LATIN AMERICA

Multi-Level Theological Education That is a long phrase which basically means that the way they do it in the states doesn't necessarily work out very well here in Honduras. And since that was the great unspoken assumption behind our theological education - the establishment within the limits imposed upon us of a little Lancaster or Eden Seminary, we had to ask ourselves some hard questions.

Should laymen be denied a theological education simply because they are not preparing for church vocations?

Should lay leaders who do want to prepare for church vocations be forced to leave their communities and jobs and accept a mission dole during three years of study in San Pedro?

Should we, in our desire to upgrade the Institute, set a lower limit on our study program and educate only those who had a minimum sixth grade education?

Our answer to all these questions was a resounding NO. We would have to fit our program of theological education to fit the need of the churches, since they are extremely diverse and varied, our theological education, if it was to be relevant, had to be multi-level.

We decided to maintain the three-year residence program with myself as rector, librarian, professor of New Testament and theology, and director of field work. If that sounds awe-inspiring, just remember that it is such a small operation that I also mop the floor and paint the furniture. Ann teaches music and we have a very fine faculty of part-time professors, Honduran pastors and U.S. missionaries. Currently we have a student body of six, the largest student body in years.

Then we established three extension centers: one in a church sanctuary in Puerto Cortes where we fight off swarms of mosquitoes every week; a second in the sixth-grade classroom of an elementary school in Progreso where we keep a Coleman lamp handy in case of frequently occurring power failures and even interrupted a class discussion the other week to kill a poisonous spider; and the other is our home. Each week I travel to the centers in Puerto Cortes and Progreso. Entrance requirements are the same as for the three-year residence program. Courses are the same as in the Institute and carry the same credit and homework. It should take between five and ten years to complete the three-year course by extension. We have found growing interest among business and professional people who we have never before been able to reach with theological education: two nurses, three school teachers, a leading businessman, a bookstore manager, one of Honduras' top government engineers are among the students, as well as telegraph operators, mechanics, and maids. Next year we hope to expand and open a fourth center.

The extension system is best suited to an urban or semi-urban population. But what about the rural areas where poverty and ignorance abound and city trained pastors are as notable for their failures as for their successes? Transportation is so bad as to make centers not feasible. Furthermore, all the materials we had, pre-supposed a sixth-grade education, which is a rarity in rural areas where the majority of people over 15 years of age cannot read or write.

In order to tailor theological education to fit the realities of the rural situation we revamped a program Ken Trauger, a fellow missionary, had pioneered two or three years ago.

Result: During the month of August, 27 local leaders from isolated rural congregations are studying for a month in the village of Rio Lindo. By foot, by bus, by mule, came these dedicated volunteers from the Honduran countryside carrying their hammocks and few clothes, their Bible and hymnbook. One man walked 36 miles. Many left their families behind to be cared for by their fellow Christians; all took a month leave of absence from their work. I spent a week teaching music. Next year these 27 will return for another month of study. In the meantime they will study in their homes by correspondence. --- Excerpts from letter from the Rev. and Mrs. Kenneth B. Mulholland, Honduras

Ecumenical Action

As Permanent Secretary for the Private Hospital Association of Malawi (better known as PHAM) our main concerns have been the medical programs of all missions in Malawi. The concept of coordinating all of the Protestant and Catholic medical missions under one organization has presented many challenges as well as the opportunity to witness to the world that the Church is dynamic and Church unity is feasible.

The cooperation among all of the various missions has remained exceptional, and if PHAM accomplished nothing but to bring people from varying nationalities and background together, the venture would be rewarding.

With over 100 health care units scattered all over the country, traveling has been time consuming and tiring, but interesting. We have gotten to know the people and Malawi better.

Some of the highlights were: the drugs and equipment that were brought in to be shared among the units were important. Considering that there are so many needs these items help to improve the services. The milk and food program is in full swing and helps relieve some nutritional problems. Emphasis has been on maternity and child clinics which we hope will reduce maternal and child death rates.

An organization from North Carolina sent used hospital equipment. Missionaries came to the warehouse in Blantyre from as far as 500 miles away to select items, but there were more requests than items. But this was only a drop in the bucket. Many unit have many patients but almost no equipment. The shortage of common instruments and necessities is almost unbelieveable, and yet the work goes on.

The Methodist Church in America sent us a mobile van and we will begin an ecumenical and international "Mobile Van-Public Health Scheme" in an area long neglected by church and government.

Two special highlights are of real concern: A group of doctors in Canada sends volunteer doctors to Malawi for short terms to fill gaps and allow us to keep one of the hospitals staffed. The second is the secondment by the United Church of Canada of a missionary dentist to a catholic hospital in the northern region. This is ecumenical action!

Excerpts from a letter from
Mr. and Mrs. Jack S. Lesshafft, Jr.
Blantyre, Malawi

Medical News from Dr. Biek, Worawora Hospital

For awhile we didn't know whether we were "coming or going." We had been invited officially to remain until spring 1969, mainly to help tide over the change from Evangelical Presbyterian Church administration to Ghana government control. Lots of people are unhappy about it, but there was no other way to keep the hospital open. We are grateful that the Ghana Ministry of Health agreed to help us out of our difficulties.

The main problem is lack of mission doctors, but the cost of running the hospital was getting to be too great also. Africanization means training local people to do the work. Trained staff get more pay. It is wonderful when Ghanaians take over the work done by missionaries (translate: fraternal workers). But the cath
to find Ghanaian money to pay them, where before the mission was paying expatriates with American money. That's what happens when an institution is too big for local resources. It makes you stop and think before starting similar projects elsewhere. How do you help people help themselves? The day is dead when you do it for them.

The government here gets good mileage out of the aid they give to the numerous mission hospitals in Ghana, which by and large are able to operate at much lower cost than comparable government institutions, and it would be a tremendous burden for the Ministry of Health if one afte another of the mission hospitals followed Worawora's example, asking the government to take over.

With $2 per capita per year available for the medical program of the country,

it is obvious that the problem cannot be solved by any old-fashioned measures. If some way could be found to provide adequate services at a cost the people could afford it would drastically alter the picture. As usual, the problem is how to raise the average income and encourage local initiative. Let us hope that the world cocoa shortage will benefit Ghana's trade balance. It would be a very nice thing if better prices could be agreed upon for raw materials from all less industrialized nations. Trade instead of aid sounds cool. Anybody got any ideas as to how to get businessmen, politicians and voters to see it that way?

Dr. and Mrs. Richard W. Biek, Ghana

Nigeria-Biafra Tragedy

As of December 31, 1968, the UCBWM received only $27,379.89 as Directed Gifts for Biafra Relief. The United Church of Christ has not made a direct appeal for fund for Biafra but many of the churches and people are giving to Roman Catholic appeals, CARE and local funds for Biafra. One example of this: Cardinal Cushing raised $140,000 in the Boston area in response to his appeal for Biafra. He divided it between Church World Service and Catholic Relief Service, each receiving $70,000.

Church World Service acting on behalf of its supporting denominations continues to meet human need wherever it appears. In the Nigeria-Biafra emergency it has met and continues to make every effort to reach victims of the civil war on both sides of the line. It has established base of operation in Lago on the federal side as well as Fernando Po and Sao Tome. Its main concern is and will continue to be to meet human need.

Unprecedented starvation in the Eastern Region of Nigeria on both sides has continued unabated. At least a million are starving and a reported 10 to 12 thousand die daily, mostly children and the aged.

The minimum daily requirement of 400 to 500 tons of high protein foods to sustain the millions who are starving within the Biafra area has not yet been achieved. However, the number of flights leaving Sao Tome are substantially escalating. All incoming relief supplies are handled directly by Christian field supervisors.

With the establishment of Nordchurchaid in the middle of August there were, as of December 17, a total of 740 successful flights of food out of the islands of Fernando Po and Sao Tome, comprising more than 8,700 tons of high protein foods, medicines and other vital supplies delivered directly into Biafra and distributed from the points of landing to those Biafrans most desperately in need of help. Nordchurchaid was established with the encouragement and financial support of Church World Service, Catholic Relief Services and other church organizations.

A medical team (with more to be set up) has been sent into the field to work on both sides through the Christian Council of Nigeria. Their services are for all in medical need who can be reached.

Meanwhile, through the U.S. Food for Peace Program, CWS is shipping 5,000 tons of cereal grains, powdered milk and other materials to Lagos.

CWS, CRS (Catholic Relief Services) and the American Jewish Committee formed JOINTCHURCHAIDUSA, Inc. to receive title to four C-97 huge airplanes from the United States government to increase the air flights of food and medical supplies to Biafra. The planes cost about $1,005,000 each but were sold to JOINTCHURCHAIDUSA for about $4,000 each.

By mid-December 1968 relief materials valued at $1,530,430 and also $700,000 in cash had reached the needy in Biafra. Up to the 15th of January 1969 Church World Service had received $1,338,000 in cash contributions.

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"Hunger is not an occasional visitor but the constant companion of half of mankind."

Sen. George McGovern (S.Dakota)

"Last week 1,400,000 babies were born in Asia, Africa and Latin America. Seven hundred thousand of them will die before the age of six."

- Robert R. Nathan.

A S I A

The Riggs in a New Setting

Greetings from India again, but from a new location and setting, which is so different from Kilanjunai, it is hard to recognize it as the same country.

We had decided not to return to Kilanjunai or the Madurai-Ramnad Diocese as we felt we should get started with new work while there was still time.

We received an invitation from the American Leprosy Missions, Inc., and have been loaned to them by the United Church Board and assigned to the Christian Fellowship Hospital, a private unaffiliated medical venture in Oddanchatram in northern Madurai District.

The doctors of the Christian Medical Fellowship, a group of Mar Thoma (Syrian Orthodox) Indian Christians from Kerala, have built from scratch a magnificent hospital, a sort of home missionary venture, without outside support. They have been looking for someone to develop their new village-based leprosy and TB control program. They already have a leprosy rehabilitation center running, although with almost no staff. A new TB building is nearly finished. We are to take care of the in-patients in these two units and run a general clinic for the neighboring villages, with emphasis on "family planning."

Our main job will be to find and treat in or near their own villages, all possible leprosy and TB patients. The distinctive feature of the Christian Medical Fellowship is their deep religious motivation, as shown by their simple living, high ideals and refusal to accept outside aid.

For the initial expenses of this new leprosy and TB unit they have agreed to accept grants from the American Leprosy Mission and certain sources in Europe and a jeep van for village work from England.

-- Excerpts from a letter from Dr. Ed Riggs, Ambilikai P.O., via Oddanchatram, S. India

Past Experiences Remembered

With great pleasure I can report for ten of us retired missionaries that our dreams of participating in the celebrations on the field of the Centennial of the Mission in Central India came true. We spent almost all of October in India and were part of the festivities that took place there.

Celebrations of this kind cannot help but be a time for reminiscing. Not only did we hear again the remarkable story of how a lone missionary, the Rev. Oscar Lohr went into a territory where the Christian message had never been proclaimed, courageously faced the inevitable hardships and succeeded in establishing an enterprise that proved to be permanent, but also we remembered experiences of our own. Since most of us retired people had worked in this area for forty years or more, we had seen many changes. We had started at a time when it was the missionary who seemed to be the important person, who controlled the work and formulated the policies. We had had our part in changing this picture, in the establishment of an indigenous leadership, in the training of nationals for positions of high responsibility and authority, in the shifting of control from the hands of the foreigner into the hands of qualified local people. And we could now be present to see for ourselves how this policy was working out in actual practice.

History is a fascinating study, and especially when you suddenly discover that you yourself are a part of it. A change in the emphasis of the total program takes place continually. Circumstances change the needs of people, as for instance the great famines that have swept over India periodically. Once the establishment of big orphanages had high priority. When th were no schools in most of India's village schools had to be opened, and many a perso has lived a rich and full life because of the education he received in them. With public health facilities most inadequate, hospitals, clinics and dispensaries had to be opened. There are no ways of calculatin

the service such institutions could render. In the meantime the emphasis comes more and more to be one of helping the people to help themselves. Even though Government is moving ahead in every field of human service, establishing and improving medical facilities, opening more and more schools and colleges, creating job opportunities and carrying out social and welfare programs, the needs today seem greater than ever before.

So the Mission of the church remains. It was heartening to note that the primary emphasis at the centennial was a challenge for the future. It is good to remember the past and to give thanks for accomplishments that have taken place. We saw the joy in the people who had gathered and the evident pleasure at meeting old friends. But they were reminded again and again that these are not easy days for the Christian in India, that he has a high responsibility in demonstrating his faith in word and deed, and that there is hard work for each one to do. The importance of the Church was stressed, and a goal of much greater achievement during the next hundred years was held up.

- Miss Hedwig Schaeffer

Farm for Old and Young

Miss Pauline E. King, UCBWM missionary at the Christian Medical College, Vellore, India, is working with community leadrs and the Church of South India in developing a village farm and home for the aged and destitute motherless infants and preschool children.

The farm is located at Katpadi, about seven miles from Vellore on land originally belonging to the Agricultural Institute, another Church of South India project.

Miss King will continue her regular work at the College of Nursing but plans to live at the farm site so as to give as much help to the project as possible.

The name of the association is "The Mudivor Balar Kudumba Gramma Pannai" which means literally, "Family Village for the Old and Young." The association members are already at work. The construction of a well has begun and plans are being made for the first cottage. Each cottage will be under the care of a widow or unattached destitute woman. There will be a cooperatively run poultry and dairy farm. A day nursery and kindergarten will provide "head start" advantages for the children and at the same time release the adult members for work.

Educational facilities are already available at the Agricultural Institute. Thus, each child will have the opportunity for at least a high school education.

Power

It seems to us that the word "power" has been in the news as much as any other single word lately. Racial tension and strife have brought reports of "white power" and "black power." The students seem to have abandoned their classrooms and taken over the limelight in their bid for more "student power." Workers have shown their ability to use "strike power" to paralyze services and whole cities. "Military power" and might is the central theme not only in Vietnam and the Near East, but in other trouble spots as well.

We, here in Hong Kong, while aware of all these struggles for power, have some concerns of our own about power. One of our needs has been for electrical power. Our power supply from the city is unpredictable and undependable; it usually fails about twice a month and more often than that during the typhoon season. Over the years, the quality of medical care given to the patients has been improved by the introduction of new equipment, most of which depends upon power to run. We had a delapidated emergency generator which was unreliable and finally wore out. Recently, we had the chance to purchase a good second-hand emergency generator and the gifts of many friends made this possible. What a wonderful thing to go down after a rainstorm when the main power line is down and hear that wonderful machine purring away giving us the needed power to keep the life-saving machines running, to cook the rice for the patients and staff, to run the x-ray machine, etc.

We are grateful for the power that helps people to go where they are needed. We have worried for many months about the shortage of doctors on the staff. There are only four at present: Dr. Ellen Clow, Dr. Mary Ashton, Dr. Peter Jenkins who

also serves as medical superintendent, and Ben (Dr. Whitehill). Dr. Jenkins is due to go on furlough in a few days. A young Chinese doctor, David Lam, heard of our predicament and has come to offer his services for a six-month period when he finishes his internship. This will almost cover the period of Dr. Jenkins' leave, but when he returns, Dr. Clow will leave for retirement in Scotland for she feels that at 68 she really should. We hope someone will appear to fill this vacancy.

Above all, we are impressed with the power of love as we see it in evidence in so many ways in Hong Kong -- at the sanatorium, at the clinic, and through letters received from friends. We are convinced that here is the only really true and meaningful type of power -- love -- as shown in concern and action for one's fellow man.

- Excerpts from a letter from Dr. and Mrs. Walden B. Whitehill, Haven of Hope T.B.Sanatorium, Hong Kon

E U R O P E

Christian Medical Commission Outlines Goals A re-orientation of Christian medical work to facilitate the comprehensive health care of man, his family and his community was set as the general goal for the Christian Medical Commission (CMC) when it held its first meeting in Geneva this fall. The members of the commission are representative of Christian hospitals, public health programs, medical schools and church agencies which contribute funds to medical work around the world. Four Roman Catholics were present as observers.

The Christian Medical Commission was brought into being at the Crete meeting of the World Council of Churches' Central Committee in August 1967. Mr. James McGilvray was named as its director. The commission welcomed information provided by Mr. McGilvray about -operation between Protestants and Roman Catholics in Malawi and Ghana and also the assurance given it by the Roman Catho ic observers that they were eager to work closely with the commission.

The commission examined many of the problems besetting Christian medical work today, including steeply mounting costs, limited staff, inadequate administrative systems, and obsolescence. They noted that many church institutions function in isolation from each other and from governments. Meanwhile governments in many of the newly independent countries develop their own plans for providing universal health care without consulting church hospitals.

UNITED STATES

Fall Festival at Pilgrim Place In early November 1968 the residents of Pilgrim Place, Claremont, California, held their annual festival. Committees were busy working for this bazaar all year long; sewing, knitting weaving, plant-growing, pricing articles to be sold, etc. Even the residents of the McCabe Rest Home participated.

The weather was perfect for all three days. More than 1,400 fifth graders came from as far away as Long Beach, traveling on foot or by bus, to attend the outdoor pageant, "Pilgrims Triumphant." Over 5,000 attended afternoon performances. Over $23,000 was cleared and most of this went to help the rest home.

At the festival a delighted visitor inquired if Pilgrim Place might be a worthy place for a gift. When assured that it was, she left a check for $1,000.

A Bouquet of Verses for My Friends An original Christmas greeting was received by some at "475" entitled "A Bouquet of Verses for My Friends," written by Dr. Fred Field Goodsell. Some of you, Newsletter readers, might like to have a copy of this charming book of verses. While the supply lasts copies may be secured from Dr. Goodsell (289 Woodward Street, Waban, Mass. 02168) for $1.10.

C H R O N I C L E

ARRIVALS FROM THE FIELD

HONDURAS

The Rev. and Mrs. Gustav H. Kuether of San Pedro Sula and their two children, for furlough on December 10, 1968. Mr. Kuether is the field coordinator and field treasurer in Honduras.

RHODESIA

Mr. and Mrs. (R.N.) William D. Webb of Mt. Silinda and their daughter Ellyn, for furlough on December 30, 1968. Mr. Webb is on the staff of Mt. Silinda Institute; Charlotte Webb teaches anatomy to student nurses at Pierce Memorial Hospital.

SOUTH AFRICA

Miss Mary S. King of Inanda Seminary, near Durban, for early furlough on January 10, 1969. At Inanda Miss King taught English, Bible, and served as school chaplain.

DEPARTURES FOR THE FIELD

RHODESIA

Dr. and Mrs. Kirk R. Stetson, on December 29, 1968, with their three children, returning from furlough to Mt. Silinda where Dr. Stetson is medical superintendent of the 140-bed Willis F. Pierce Memorial Hospital.

TOGO

Mrs. Helen S. Tomkins, on December 31, 1968, returning from furlough to Palimé to teach Christian education not only in the schools related to the Evangelical Church of Togo, but in government schools as well.

DEPARTURE OF NEW APPOINTEES

RHODESIA

Mrs. Challes B. Beckley, R.N., of Muncie, Indiana, on January 27, 1969, for a Short Term of three years as a nurse at the Sister Buck Memorial Hospital in Chikore.

Miss Alida Pool of Amsterdam, the Netherlands, about January 18, 1969, for a Short Term of three years as a nurse at the Willis F. Pierce Memorial Hospital at Mt. Silinda.

DEATHS

Miss Stella Marie Graves of Long Beach, California, a former educational missionary of the Board in the field of music in Japan and China for eleven years (1922-1933), and in overseas service in China under other auspices until 1948, died in Long Beach on December 2, 1968. She was 73.

Born in Battle Creek, Michigan, she received both her A.B. and Mus. B. degrees at Oberlin (1922), an M.A. in Sacred Music from Union Seminary (1930), and studied music for a year in Paris.

Stella Graves spent five of her six years in Japan as a teacher of music at Kobe College, Nishinomiya, and one year in Tottori. Transferred in 1930 to the Foochow Mission (China), she taught piano, primarily, at the Wen Shan Girls' School until 1933. Through the depression and war years her ministry of music was channeled through

other avenues. After a year at the Episcopal girls' high school in Shanghai, she joined the faculty of Ginling College for Women in Nanking as a representative of the then Associated Board for Christian Colleges in China (now UBCHEA), and served here as professor of music until 1948. The war years took her to West China also when Ginling College took refuge in Chengtu for a time. Making her home in Long Beach since 1948, Stella Graves kept active until 1966, teaching, acquainting westerners with the music of the Far East, and as organist at the Grace Presbyterian Church in Los Angeles.

The years in Foochow were the inspiration for the Min River Boat Songs which Stella Graves set to music. The ten songs in this volume, published in the mid-forties, are based on boat tunes collected over the years by the late Malcolm F. Farley, professor at Fukien Christian University, and a tireless collector of Chinese art objects and boat tunes. Living on the banks of the Min River, Mr. Farley picked up over 100 boatmen's melodies by ear or on his flute as the boats sailed or rowed by, wrote them down, and later gave the entire rare collection to Miss Graves. She set these melodies to music for one or more voices in the idiom of the West, with harmonic and contrapuntal embellishments, and with full piano accompaniment. The songs have been available at the Long Beach library and widely used by public schools.

In 1966, for wider usage, Miss Graves recorded the Boat Songs on a longplaying record, adding a Korean boat song and a piano composition to the collection. The record is entitled East Meets West in Folk Songs, and carries on its reverse side western folk songs from many lands.

At the service on December 6th, selections from the Min River Boat Songs on the organ very fittingly formed part of the tribute to Stella Graves, the missionary-musician and teacher.

The Reverend William Strauch of Fort Collins, Colorado, a retired minister of the United Church of Christ and the first commissioned missionary of the General Conference to Argentina with Mrs. Strauch (1927-1932), died at Fort Collins on December 4, 1968 at the age of 77.

Son of John and Elizabeth Strauch, William Strauch was born on June 28, 1891 in Denhoff Russia. In his midteens the family came to the United States in the general migration from Russia, and settled near Windsor, Colorado. Feeling a definite call to Christian service, he attended Redfield Academy and Chicago Theological Seminary, graduating from the latter in May of 1915. The following month he was ordained to the Christian ministry, a calling to which he brought ability and dedication for over half a century. His marriage in September of 1915 to Frieda Garms gave him an enthusiastic and loyal partner in all his ministries at home and abroad.

Mr. Strauch served churches in the United States at Medina, North Dakota (1915-16), Sterling, Colorado (1917-21, 1932-33), at Plymouth Congregational Church in Fort Collins (1921-27, 1933-44), Loveland, Colorado (1944-50), Cheyenne, Wyoming (1950-58), and in semi-retirement at Prospect Valley, Colorado, until 1966. In addition to fulfilling his responsibilities to these local congregations, Mr. Strauch held many offices in the State Conferences and in the national body of the General Conference of Congregational Churches in America.

The Strauchs were in Argentina under the General Conference between their two periods of ministry at Fort Collins. In the brief five years there (1927-32) as mission superintendent, Mr. Strauch laid such sound foundations for the work that today there are more than 250 congregations in Argentina and Brazil. With an imposing stature, a winsome personality, and hard work he became an almost legendary figure there.

When he visited the mission in 1952 masses of people turned out to see and hear his message.

Services on December 6th were held at the Plymouth Congregational Church, Fort Collins, his former parish for seventeen years. Four ministers participated. A record of his life and work was presented by the Reverend Fred Schneider of Billings, Montana, also a former member of the mission to Argentina.

(Information, courtesy of the Rev. Fred Schneider)

Miss Agnes Mary Baird of Pilgrim Place, Claremont, California, a retired educational and evangelistic missionary of the Board with service in Bulgaria covering a period of 45 years (1898-1943), died at the McCabe Rest Home in Claremont on December 26, 1968. She was 92 years old.

Born in 1876 of missionary parents in Monastir, European Turkey (now Yugoslavia), Agnes Baird had her early education at the girls' boarding school in Monastir, received her B.A. from the American College for Girls in Istanbul (about 1895), attended Oberlin College, and was graduated from the Oberlin Kindergarten Training School in 1898. During an enforced absence in World War I, she secured her M.A. in Education from the University of Southern California.

Agnes Baird began her long, notable service as a teacher in the mission high school in Samokov, Bulgaria, and continued it in the post-war years at the American Grade School in Sofia, taking all necessary adjustments in stride. Due to the emphasis on evangelism and the training of Christian leaders in the Bulgaria Mission, Miss Baird gradually went into evangelistic and social service work. She trained scores of Bible women and supervised their work in the villages, so that the women's work moved along parallel with the men's. But her major task in Sofia was the founding (1924) and direction of a Community House, later called the Orlinda Childs Pierce Memorial School and Community Center. She supervised the construction of the three-story building which housed the American Grade School, the kindergarten, a hostel for women, a busy Baby Welfare station, and living quarters for the missionary teachers. Even the gymnasium was used by the community as needed during city elections, for the distribution of aid to soldiers' families, and later as an air-raid shelter. The Community Center was actually the mission center, from whence Miss Baird's influence as a Christian leader and educator spread in many directions.

War interfered a second time with her work. She returned to the United States in 1942 on a repartriation ship, took up residence in Claremont, and retired in 1943, only to begin a new chapter of varied usefulness within the Pilgrim Place community. Here she kept in close touch with her former students in this country and in Bulgaria, and held their affection and abiding gratitude to the end.

At the memorial service on December 30th, the Rev. Walter B. Wiley, a missionary colleague from the Near East Mission, paid the tribute to her life and work.

Letitia Thomas Evans (Mrs. Ernest A.) of Mill Valley, California, an honorary member of the UCBWM and a former missionary of the Board in North China from 1897-1900 with her first husband, the late Dr. Horace Tracy Pitkin, died in Mill Valley on January 6, 1969 at the age of 95. Dr. Pitkin was one of the martyrs of the Boxer Rebellion.

Letitia Evans, then of Troy, Ohio, was a member of the class of 1895 at Mt. Holyoke College. In those days it was customary for the glee clubs of various colleges to

lead the singing at the Northfield Conferences for young women, initiated in 1894. As a leader of the Mt. Holyoke Glee Club, Letitia attended the Northfield Conference and there heard Dr. Horace Pitkin, a student volunteer preparing for medical service in China. His stirring appeal for overseas service made a deep impression on all at this conference, including Letitia. She resolved to enter the Woman's Medical College in Philadelphia for further training. After one year of study, she and Dr. Pitkin were married in 1896 and left for China together. In 1898 a son was born to them, Horace C. Pitkin. Sensing the developing unrest in the Shantung province, Dr. Pitkin sent his wife and son to the United States. He himself was among those killed in 1900 after a heroic defense of others.

In 1906 Mrs. Pitkin married Ernest A. Evans, a business man, and continued to express her strong interest in missions and missionaries as a Christian leader and promoter. She was very active in the work of the Woman's Board of Missions for the Pacific (WBMP), and in the New York Branch of the Woman's Board of Missions (WBM) while residing in New York. During this period she also served as chairman of a Federation of the three Woman's Boards, organized to bring the members of the Boards into a closer union before the 1927 merger of the Woman's Boards and the American Board. She was a member of the Prudential Committee of the ABCFM and of the Committee of Twelve (1925), which dealt with denominational structure, and served as a corporate member of the continuing organization of the WBM until it ceased to exist a few years ago.

One of Mt. Holyoke's most active and loyal alumnae, and an alumnae trustee 1923-1929, Mrs. Evans was a recipient of the Alumnae Association's Distinguished Service Award some years ago.

Her son, Horace Pitkin, followed his father in the medical profession and practised in California until his death. Mr. Evans also predeceased her. Two Pitkin grandsons survive.

(Information, courtesy of Miss Helen B. Calder)

Miss Clara Harding Bruce of the Walker Missionary Homes, Auburndale, Massachusetts, an educator and administrator in the Marathi Mission, Western India, for nearly 46 years (1907-1953), died at the Wellesley Manor Nursing Home in Wellesley on January 7, 1969 in her 83rd year.

Born of missionary parents in Satara, India, Clara Bruce lived in India until ready for her secondary education. She then attended the Classical High School in Worcester, Mass. (1901), Wellesley College (B.A. 1905), Radcliffe College for graduate work (1905-06), and secured an M.A. in Education and Religious Education in 1916 at the University of Chicago.

In 1907, before her twenty-third birthday, she returned to the land of her birth as an educational missionary. During the next four and one-half decades, by her genuine love and identification with the Indian people, her keen understanding of their culture and way of life, and her proficiency in the language, Miss Bruce made a unique contribution to the total program of the Marathi Mission.

With the exception of a few years, she was almost continuously associated with the Girls' High School in Ahmednagar, primarily as principal, and helped mould the lives and outlook of generation after generation of Indian girls. When she began teaching at the high school, it had a kindergarten, primary and secondary classes through Standard V, with an industrial department to train famine orphans. By 1919, under her administration, the school had received recognition from the University of Bombay. Today, its graduates represent the school all over Maharashtra state as home-makers, teachers, nurses, social workers and doctors. For a brief period

she was acting principal of the Boys' High School in Ahmednagar, and during her final years in India, of the coeducational Hume High School in Bombay at a critical period in its life. At the two high schools in Ahmednagar there were heavy responsibilities for boarding students in hostels in addition to school work.

Although Miss Bruce's special field was education, she took a broad interest in all that concerned the Christian movement in Western India. Committees relied on her knowledge and unbiased judgment, and she served on all the major committees either as a member or chairman. For many years she was a member of the Standing Committee of the Hume Memorial Church; also a member of the Higher Education Committee of the Bombay Representative Christian Council.

In 1941 she had the distinction of being the first woman to be elected chairman of the General Council, the administrative body of Indian Christians and missionaries responsible for the total mission effort. She was reelected to the post in 1947.

She contributed articles to Christian magazines in India; she addressed groups in English or in the vernacular; fellow missionaries and Indian colleagues alike sought her counsel. One of these portrayed her as a "woman of clearheaded honesty of thought and expression; of an inflexible standard for herself, combined with rare charity in her thought of others; fearless in adhering to principles; unresentful of criticism; of great efficiency and poise coupled with a sense of humor, and utterly devoted to Christian service with disregard for her own physical limitations and needs."

The Rev. Winfield Q. Swart, a close mission associate and the former principal of the Boys' High School in Ahmednagar, and other associates participated in a fitting memorial service for Miss Bruce on January 11th at Barton House, Auburndale.

Lora Genevieve Dyer, M.D., of Pilgrim Place, Claremont, California, a medical missionary of the Board in China and the Philippines for 37 years (1916-49, 1950-54), died at the McCabe Rest Home in Claremont on January 23, 1969 at the age of 88. For 33 of these years she served in mission hospitals in Foochow.

Born in Plainfield, Massachusetts, "Gene" Dyer worked hard between the various stages of her studies to achieve her goal as a medical missionary. Upon graduation from Northampton High School (1897), she taught science and German for a year at Arms Academy in Shelburne Falls (Mass.) and science for two years at the South Manchester (Conn.) High School before entering Smith. After securing a B.S. at Smith in 1903, she took up stenography at the Cutter School in Boston, worked in the collector's office in Boston, and for two years at Atlanta University as secretary to the late President Edward Ware before entering the Woman's Medical College in Philadelphia in 1910. Receiving her M.D. in 1914, she interned at the New England Hospital for Women and Children in Boston, took a special course in eye and internal medicine at the New York Post Graduate Hospital, and was commissioned as a medical missionary in 1915 at the Annual Meeting of the Woman's Board of Missions in Vermont. By early 1916 she was in Foochow.

During her two years of language study, Dr. Dyer lived at the Wen Shan Girls' School in Foochow and served as school physician. In 1918 she reopened at Gek-Siong-Sang the Hospital for Women and Children which had been closed since the departure of Dr. Woodhull, but in the summer of 1919 she moved with the hospital to the men's hospital in the city where she superintended both the men's and women's divisions. Perhaps the years 1924-1938 as medical superintendent of the Kate C. Woodhull Hospital for Women and Children in its new building were the most normal ones for Dr. Dyer, for once more the women's and men's work was brought under one roof at the new Willis F. Pierce Memorial Hospital (formerly Union Hospital), with Dr. Dyer in charge of obstetrics and

women's internal medicine. During World War II the hospital was looted and closed for a time. Between October 1944 and May 1945 she was interned for eight months in the hospital compound. In her final years in Foochow she was again the acting director at Pierce Memorial Hospital.

Within four months of her retirement in November 1949, Dr. Dyer responded to an urgent need in the Philippines, and from 1950-54 as treasurer and business manager at the Brokenshire Memorial Hospital in Davao City she brought great reinforcement to it in its post-war service.

A woman of small build but of great determination, administrative ability and flexibility, she met many difficult situations unflinchingly and always with Christian grace. At the memorial service on January 29th, mission family participants were Dr. Frank Cary of Japan and the Philippines, and Mrs. Roderick Scott of the Foochow Mission.

HONORS

On Founders Day at an All-University Convocation in Dumaguete City, Silliman University conferred the title of Dean Emeritus on Dr. James F. McKinley who, for twenty-eight years (1931-59), served as Dean of its College of Theology. Dr. McKinley is now field director of recruitment and of in-service training of ministers of the United Church of Christ in the Philippines.

Among those honored at the Divinity School Homecoming Alumni luncheon as "pioneers" were Mrs. Virginia McKinley, and Miss E. Frances Thompson, now of Dansalan Junior College in Marawi City, but who was on the staff of the College of Theology from 1937-1949.

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Dr. Alexander J. Grant, of Manila, UCC field co-ordinator for Social Education and Action and acting director of the Christian Institute for Ethnic Studies in Asia, recently received a special award from the Association of Red Feather Agency, Executives, Inc., honoring his contributions to the growing understanding and cooperation among the branches of Christian faith and for his tireless efforts to bring together a growing group of priests, brothers, pastors and missionaries.